

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT MORE LIGHT!"—Goethe.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I am happy to be able to allay the anxiety of my friends, kindly evidenced by many inquiries as to my health. Since last writing I have taken a decided turn for the better and may say that all immediate danger, once very imminent, is past. If no relapse mars recovery I have every reason to anticipate that I shall soon be in working order again. Weak at present, I am daily gaining strength and cheerful spirits. Again I thank my kind friends for their solicitude.

On reading over again the account of the gentleman and his materialised wife and child, I observe that when he left his native country the child was a year old. The materialised forms tallied with a photograph of his wife and child which he carried about with him. Yet he states that this one-year-old child would run across the room in the materialised form, kiss him, and call him Papa. Does a child of that age usually find its feet so easily? This will, perhaps, throw light on what I mean when I say that I can see in such manifestations no test of identity. I have never said and never thought that there is *not* evidence such as would establish so strong a presumption as to amount to a working certainty. But it is not of this order.

The important letter, which appeared in the last number, signed "Rs." deals with many points in the argument set forth by myself and correspondents on which I cannot attempt to dwell. With much of what he puts forward I agree: from some of his arguments I venture to disagree. A few things strike me, and I jot them down in a promiscuous and (I fear) enfeebled way, which is typical of my present weak state. "Rs." suggests that the wife and child in sleep may have wandered and presented themselves in bodily form to a husband whom they had not seen for twenty years, and of whose whereabouts they were ignorant. "*May be!*" exclaims "Rs.," in the discussion of an argument of which he disapproves. "*May,*" cry I at this. "Good people who are abed and asleep," so far as any information of mine goes, are as little likely to cross over to an unknown place and materialise, one of them under the astonishing form of an infant who can run across the floor and call Papa, as "Rs." thinks the "designing spirits" are to make up "counterfeit presentments." After all, both are hypotheses, one or neither true. We do not know.

I do not press any point, for I am seeking to learn and not to teach. But I think "Rs.'s" explanation a little unlikely. I have had no other end in view, in opening this question for public discussion, than to regard it from

all sides. It has been my consistent habit so to treat all moot questions. It is a good plan; and I have found it serviceable as a means of advancing our knowledge. For, though many of us have paid attention to these matters, "Rs." must be aware that all of us have not arrived at the same definite and positive conclusion that he has. I could envy the robust faith which has moved the mountain of difficulty in so complete a manner. We are not all so fortunate. I will not attempt to answer for anyone but myself, and will leave correspondents to speak or not as they please. But, speaking for myself, I have more than once—not many times—seen at séances a clear likeness between the materialised form and the person whom it purported to be. In such cases I have not been so fortunate as "Rs." in getting from them any such information as he has. And on inquiry I have repeatedly been told that the actual work was done by one or more of the attendant spirits of the medium.

I have already referred to the large collection of cases bearing on this subject which I made and published in "*LIGHT.*" I was struck at the time with the marked difference easily traceable between them as presented through various forms of mediumship. I had previously spent a long time in dealing similarly with spirit photographs. I found the same thing there. I have seen the animated forms full of grace, beauty, and vigour, such as was Katie King the younger. I have seen the still more beautiful face and half-figure of the elder Katie placed over the centre of a small table where no earthly woman could have placed herself. I have also seen what I fitly and properly call *busts*, which looked exactly as if made out of chalk or pipe-clay, as unlike flesh and blood as can be conceived, with no flexibility in the features, no expression in the eye—mere pieces of sculpture. I have seen hands like claws protruded from a cabinet in which two mediums sat. These claws were apparently affixed to the end of two speaking tubes such as are used at these séances for the purpose of enabling the voices to be better heard. This enumeration will serve my purpose, though I might add to it indefinitely. Now, some of these manifestations—the bust and the claw-like hands, for instance—come under the head of what I describe as a manufacture by some spirit-artist behind the scenes. Others, without doubt, are specimens of the lively and vigorous beings described by "Rs."

I repeat that I desire to do no more than to call attention to all sides of a question respecting which we admittedly know very little. Assuredly, I have no wish to discredit a belief held by a great number of Spiritualists, a class in which I have the honour to include myself; a belief which is largely my own. It must be remembered also that "*LIGHT*" is not only a Spiritualist organ—it is that first of all, but not exclusively—it is also a "*Journal of Psychical, Occult, and Mystical Research.*" As such I have felt, in conducting it, that it was wise to permit the expression of such speculative thought as touched the subjects with which we, as Spiritualists, are concerned;

subjects which we interpret in a specific way, but which all students do not explain in the same way. The Spiritualist hypothesis I have repeatedly declared to be, in my judgment, the only one that covers all the ground, but that belief should not and does not prevent me from listening to the vast body of students who have arrived at conclusions different from those which satisfy me.

LETTERS ON "LIGHT."

(FROM A CORRESPONDENT.)

- I. (January 24th.)—How much can we bear to know?
 II. (January 31st.)—Can Spiritualists Organise? Not on mere Belief in the Unseen. Our Father and our Mother.

III.

WHY ARE WE NOT ALL ABLE TO COMMUNICATE WITH THE UNSEEN?

Spiritualists may well ask this. Forty years have they been craving for an answer. It is a question constantly put by the inquiring, incredulous public, as well as by the lonely heart, loyal to Spiritualism, yet almost embittered by constant failure to obtain personally, or through another, some little token, one drop from the ocean of unseen life around, to whose existence many on earth can testify; while scarcely less confusion and pain fall to the lot of the believer who gets a good deal, but wonders why limits come in at all, and why just such limits as baffle all theory and patient endeavour.

First I will write, having chiefly in mind those who want to get a message through somebody else; for theirs is the commonest case. The majority of those who are interested in Spiritualism assume that a "medium" is a special person, and are not aggrieved at having to resort to one (private or public); they are not "exercised" by the problems of self-development, and are consequently not struck with the need of a deeper philosophy in order to promote it satisfactorily.

On the threshold of inquiry are the questions: Is there anybody in the Unseen who wants to talk with me? and, am I able to talk, or to have my talking done for me? Let us suppose your case is that common one among the complainants, viz.: You have a dear one—a long list of people, perhaps; you never get any message, whether you are in some sacred private circle, or whether you go to some public medium who has proved serviceable to countless sitters who are known to you as trustworthy. In trying to "see" or "hear" for this or that friend, I have learnt the following to be useful considerations when investigating: Guides, Tasks, Loves, Earths. Every Spiritualist knows something, perhaps a good deal, on each head, but the knowledge does not seem to be applied in a sensible business-like way; or why so many complaints in "LIGHT" and elsewhere?

Guides. (a) Have you any? (b) How do they behave? I use the ordinary Spiritualist nomenclature, but wish to define it somewhat. My own investigations teach me that your "guide" is not intended to save you the trouble of self-guidance, but has certain duties to you, in the way of procuring you opportunities to do your duty, and occasionally jogging your elbow, as it were, to remind you or wake you up. The guide does not and must not endeavour to shield you from even injury in the pursuit of your duty. If anybody shields you, it is a functionary called your "guard," whose one duty this is; no procuring of opportunity or prompting to duty being permissible to a guard. I perceive people in every state of guidance and protection, from the most perfect to none at all. It all depends upon what you arrange before you incarnate, and as you go along through life. It depends on your own efficiency quite as much as on anything in the Unseen. I have seen people entirely unaccompanied, unhelped, unsought by sympathising spirits, and not "bad" people, either; for if you have no spirits officially attached to your service and friendship (guide or guard), it is, or may be, difficult for other spirits to draw near and take up any attitude of regular help.

Example. S. has no proper guides. Certain bad companions from a former life and a relative played this part till detected and dismissed. Meanwhile, another relative who died was at her wit's end to reach S., but was always

baffled, being, like S., too uninstructed and unevolved to tackle the situation. S. is very easy to interfere with and make unhappy; equally difficult to enlist in a campaign against wrong and for right. These complexities arise from Karma. S. "never gets any messages"; but as in her brave life she finds her own feet, she will increase her chances of getting them.

How do your guides behave?

Some do not choose to allow any approach; they throw a mist round you, so that no ordinary clairvoyant medium can "see anything" for you; no spirit can manage to give you a message. Why should guides act thus? (1) Is this in fulfilment of your ante-natal contract? wherein you expressly stipulated or agreed not to have anything to do with the Unseen during your life on earth. (2) They may be sensible and know you are much better without the Unseen. (3) They may be ignorant and silly, though well meaning; people you have long ago outgrown. In this latter case, you might clear your way by getting some kind intermediary to request their applying for a release from their post in favour of guides better suited to your present needs. But we should deal very tenderly with all such old ties; after all, they have known you from birth and stood by you faithfully; it is presuming this, I suggest you should go thus carefully to work.

Tasks. Are your dear ones unoccupied? These people you love, or think would surely wish to communicate, may have gone at death to ties formed in previous lives (a) simply forgetting you, (b) intending to return, (c) thinking you will be looked after by others.

Example. (a) When E. was ten days old her mother died, seemingly from indifference to her young husband and their firstborn. E. was reared by grandparents, now dead. Her grandmother is much with her. Her mother never comes. One day I perceived as follows: She went at death to the associations of her previous life in Brazil; there she was with her twin soul, whom she rejoined. They labour for the slaves, their spiritual improvement. (Slavery is now formally abolished, but the poor backward souls need help, just the same.) Her English incarnation never had any hold on E.'s mother, and she has just now completely forgotten everything about it.

Example. (b) J. and A. are tenderly watched by a brother and sister. "Why does not our mother come?" asked J. one day. The brother replied to me, "She has a duty to somebody in Sweden; a child in a former life; she never neglected it, but thinks she could give greater light than she then had to give. She wished J. told this on the first opportunity."

Example. (c) L. and E. (almost strangers to me) asked me, "Why does our mother never come? You never see her; nor has anyone else." I replied, "I see she is head of a community and expects you all to join her. But I am sure you never will; for it is a sort of convent; she was formerly a Lady Abbess; she says she leaves all such humble work as looking after you on earth to your sister, who is here." L. and E. "Every clairvoyant sees that sister. The message you give from our mother illustrates just what has been going on all our lives. On earth she always left us to be looked after by our sister."

If you can find a friend who can "see" and "hear" a coherent explanation, and if you have the honesty of mind to bear it, well and good. But you are better without a mere curt and wounding statement: "She does not seem to care to come and talk to you." Yet you might hunt far and wide before you found a "medium" able to deal with psychic questions philosophically; why should you expect such good fortune? What do you do for the spread of spiritual philosophy or even common-sense? Till these are more generally pursued, a probable barrier to explanations will be that the only available "medium," private or public, has guides who will not allow messages involving the doctrine of a former life, its tasks, their interest, or even paramount claims, and will even allege their instrument could not give such a message. Guides very properly dread shocks to their precious charge, and are quite justified in being excessively cautious in case of a medium who speaks under control, a trance medium. A shock might come if the medium tried to catch a message which was puzzling, unfamiliar, or stirred conflict in the mind of either medium or earthly friend. If you and your sister never knew or heartily disliked the doctrines, "We have led other lives";

"We may find at death tasks arising out of these," and your sister begins speaking thus, you might decline to believe it was she; your disbelief, distress, vexation, or even denunciation might fall heavily on the medium. I have often found this dread of a shock to preconceived ideas had caused an inquirer to get "such vague messages." Might it be thus with any unfamiliar doctrines? How often come such words as "We have tasks you know nothing of; duties we cannot explain"; or piteous requests "that my dear brother will take pencil in hand, so that I may write what I cannot say through another."

Loves. How do you know you estimate them correctly? Loves may be as difficult to explain to you as Tasks may be.

Suppose your sister went at death to join her Twin soul. Suppose you know nothing whatever of the doctrine; it is one very little received as a theory; and its effects are even less known. Suppose the only "medium," private or public, knows nothing of it and has guides who will not allow the doctrine ventilated; or are ignorant themselves. The sort of message you may receive is: "Your sister is perfectly happy, but you are not to expect her to come often, as she cannot." What underlies it? What is it she cannot say because nobody concerned has the preliminary notions correctly? The fact is, that the "atmosphere" of united Twin souls is different from what surrounds those who are not united. Hence dealings and communications are not easy. Suppose your sister manages to say, "Try another medium"; possibly you think, "Ah! she means this one" (friend or public medium) "is not trustworthy"; then suspicion and pain begin. Whereas your sister merely meant, "Perhaps you could find a medium whose Guide is her Twin soul; then we could converse more easily." Perhaps you try a dozen; none of them suit; she cannot get the one little sentence said which would clear all up for you. Unwholesome theories fill your mind; suspicion you must be morally unworthy is very common at such times of failure; and you wish you had left the Unseen alone. (I am aware some mediums have got hold of the word "Twin soul," and work it ridiculously hard; but I cannot exhaust the topic here.)

Again, the Loves or companionships may be of absorbing sweetness, yet not at all what you expect would prevail after death, or they may obliterate all memory of you for a time or for years.

You can see for yourself that you cannot expect any person or any spirit to enjoy the shock of telling you unfamiliar doctrines, or of stabbing you by announcements about your dear ones which you do not expect or would not like. Hence those vague, comfortless phrases, which the enemy calls "the usual Spiritualistic dribble"; it certainly began in ignorance; but it is continued, because in every attempt to tell the truth there are so many hitches, which seem inevitable for the present.

Earths.

"Where have you come from, baby dear,
Out of the Everywhere into Here?"

Perhaps you have come for some particular purpose to this earth once in a way, have evolved on another earth, go there in sleep, enjoy all your friendships there, are accompanied by Guides from there, who like this earth as little as is compatible with looking after you at all, and do not want to be set talking about their anxious mission to you or anybody else.

These considerations about Guides, Tasks, Loves, and Earths are not new among Spiritualists, taking all schools or divisions among them, and their collective acquisitions as a common stock. That they are not new is my reason for presenting them and showing how I regard them, before presenting others which I believe will prove entirely new. But such glimpses of the philosophy of spirit as have been presented came too often conjoined with what is false; the honest mind impetuously "throws away the Baby as well as the dirty water in the bath." I venture to think this might now give place to a better selective method; take a doctrine, try it for yourself; does it feel true to heart and conscience? Does it account for things? If the answer be affirmative, you have gained a step. I am writing not to convince sceptics, but to assist experienced inquirers. I wish to show an acquaintance with what has often been taught, and my recognition of its value, yet of its insufficiency before propounding what I have found for myself.

Some Spiritualists infuriate themselves about Re-incarnation as a theory. I tried to see whether it fitted life. I did not discuss whether the key ought to fit the lock, regarding it as an abstraction in steel, "a (dis)harmony in grey and black"; I put the key in the lock. But "Life" is like a lock, into which you must put a good many keys, each of which fits some wards and turns the lock a little way. You need all the keys or you cannot open the door. Still pursuing the simile, let us say a Spiritualist is a person who believes in that lock, and in the lawfulness of putting in a key, and that is a great advance, no doubt. His mistake is when he says his key is the only key. You need these keys: (1) Many lives, not always spent on one earth, but usually; just as few people are absolute "casuals" all their lives, or even at all; (2) the Twin soul.

And you need other keys to open the Door of Life. Of these I will tell in subsequent letters.

[The writer, to whom we are indebted for articles which, as we know from our correspondence, have been read with much interest, expresses obviously a private opinion which is not that of the majority of our readers.—Ed. "LIGHT."]

SOME BOOKS.

Hudson Tuttle's "Religion of Man and Ethics of Science" is an ambitious work of which we can only give a general idea by way of showing our readers what it aims at. The author begins with a historic sketch of the various developments of religion from Fetishism, through Phallic worship, the ancient Mysteries, and other developments by means of which he traces the growth of dogmas, many of which are embalmed in Christian beliefs.

Mr. Tuttle is iconoclastic, and has much to say next about theological principles and their effect. Man's moral progress he says, is dependent on his intellectual growth. His indictment against Christianity in the dark ages; his disquisitions on such problems as the origin of evil, the nature of God, and the future State, the fall of man and his redemption, fate, free-will, free agency, necessity, and responsibility, we cannot touch, but the very insertion of the terms will show the wide range of the book.

Part II. deals with the Ethics of Science, as the previous part did with the Ethics of Religion. From the scientific point of view the author endeavours to show how spirit was evolved; what are the just laws of moral government; what are the regulators of the Appetites, so that they have due scope and yet be kept in check. He goes on to discuss the rights, duties, and obligations of the individual as a member of society, and, on the other hand, the rights of government. Such other subjects as are dealt with are the duty of the State to criminals and the ideal of marriage.

It will be seen that the scope of the work precludes critical review here. There are, however, some points to which we may recur hereafter. We all know Mr. Tuttle's point of view and his ability in setting it forth.

The Rev. Joseph Watson's "How and Why I Became a Spiritualist," which Mr. Morse sends us, is an excellent pennyworth: an eighteen-page pamphlet adapted for circulation. It is especially suitable for that purpose by reason of its containing an account of the phenomena which attracted Mr. Watson's attention, and also a setting forth of his view of the religious aspects and teachings of Spiritualism. We cordially commend this pamphlet.

Mr. Reuben Potter's "Voice from the Heavens" is another book that combines an account of extraordinary phenomena that happened to the author with more extraordinary information given to him. The account is a remarkable story of development through various grades, including the open vision, up to the time when external manifestations have ceased, "but the facility for conversing with personages of the spirit-life has been constantly gaining, and has resulted in the asking of many questions which have been answered in plain English—no brain impressions—no symbols or trances, but plain unmistakable language which comes through my ears and vocal organs, as if I were a speaking telephone. . . . The spirit stands in my presence and speaks when I simply remain passive, while my own organs are used in conversation with myself and others in the style peculiar to the invisible speakers." It was thus that the conversations on "Stellar and Celestial Worlds" occurred.

COINCIDENCES EXTRAORDINARY.

On February 3rd. the "Daily Telegraph" printed an article the greater part of which we append:—

About ten years ago Rev. F. J. Murrell, a Wesleyan minister, had charge of a country chapel at Holsworthy. While he was there he was called upon by an engaging but impecunious individual, who pretended to be a follower of John Wesley, and who, in addition, declared that he was the cousin of another Wesleyan preacher. The two claims were not to be resisted. What the caller wanted was practical aid in the shape of cash. His story was that he had been a miner in Wales, and that he was on the road to Cornwall to seek employment underground in that county. The reverend gentleman listened to his glib assurances, and relieved his wants. Pity may have been given in this case before charity began, but at all events money was forthcoming for the smooth-tongued tramp, who proceeded on his way with a certain sum from Mr. Murrell's purse transferred to his own. When he had left the minister found out, all too late, that he had been swindled. The tramp was discovered, we presume, not to be a cousin or any relative of the Wesleyan preacher whose name he gave; and this fact must have thrown considerable doubt on his other assurance that he himself was a Wesleyan. On discovering the deception, no doubt the worthy minister sighed at the additional proof thus afforded of human depravity; and it is equally probable that he never expected to set eyes again on the delinquent.

By far the most remarkable part of the story, however, is what follows. In the Wesleyan system, as is well known, the principle is adopted of removing ministers from one locality after a few years of service there, and sending them on to another field of labour. So it happened that four years after the tramp incident in the little Devonshire town of Holsworthy, Mr. Murrell was located in Hertfordshire, and one fine day there knocked at his door the very individual who had practised the former fraud. The minister recognised the impostor at once, but the impostor did not recognise his Holsworthy victim. Unfortunately Mr. Murrell was on the point of driving out in his trap to a distant appointment, and as no policeman was anywhere about the culprit was permitted to escape. His tale on this second visit was the same as that which he had successfully employed on the previous occasion, except that, instead of journeying from Wales to Cornwall, he now pretended to be tramping from Wales straight to the Metropolis. If the Wesleyan minister had been a betting man, he might have laid very long odds on the chance of his never beholding the mendacious miner for the rest of his natural term of existence. The improbable and the well-nigh incredible, however, actually occurred. Six years "are supposed to have passed" between the second and third act in this comedy of modern manners, and the scene opens with Mr. Murrell now occupying a London pulpit—to wit, that belonging to the City-road Chapel. To him enter a couple of needy brethren, in one of whom he recognises the very form and features of the well-remembered collier from Wales. Once again the story of his being a miner out of work, and of his preference for the Wesleyan over other forms of Christianity, was told. The reverend minister, however, this time proved equal to the occasion. He rightly considered that he would be justified under such circumstances in exhibiting some of the wisdom of the serpent; and accordingly he listened blandly and kindly to the nefarious tale of the pair, and then requested them to wait for two or three minutes, while he engaged in some other work that was pressing. A policeman was at once summoned, and the rogues were given into custody. They appeared in due course in a London police-court, where the major scamp received the modest sentence of three months' hard labour as a rogue and a vagabond, while his congener was let off with one month. It cannot be said that society has been very hard on these two men. There can hardly be the smallest doubt that the gentleman who had thrice solicited the Rev. Mr. Murrell's charity has made it a practice for the past ten years to live on the public, and to extract from its more credulous members those means of livelihood which he disliked the trouble of acquiring for himself. He must have been tolerably well educated, or he could hardly have succeeded in convincing an accredited Wesleyan minister of his own relationship to a brother cleric, or have shown sufficient knowledge of the principles of Wesleyanism

to pose as a believer. Of all fraudulent beggars the religious one is perhaps the most entirely contemptible; and an incorrigible specimen of the class deserves condign punishment.

The moral of the story shows once more how impossible it is to declare anything impossible. The chances against the same minister meeting the same tramp three times over in different parts of England, by pure accident, must be overwhelming on any theory of probabilities. Nevertheless, they did meet three times. Among people who have been the apparent sport of such "contrariness" in the nature of things was undoubtedly Charles Dickens, who once visited Doncaster and wrote down on a card the names of three horses as winners, of which he had never even heard before; and those three races were won by precisely those three horses. He described this in a letter to John Forster as "a wonderful, paralysing coincidence"; and so no doubt it was, but it was equalled by another, of which he was also the subject. In a number of "All the Year Round" once appeared a ghost story, which he had heard from Lord Lytton. No sooner was it published than he received an indignant letter from the person to whom the ghost incident had really occurred, who himself was just publishing the story in another magazine, and who naturally thought that there must have been treachery at the printer's. How else, he asked, could the date, September 13th, have been got at? "For I never"—so he asserted—"told the date until I wrote it." "Now," explains Dickens, "my story had no date; but, seeing when I looked over the proof the great importance of having a date, I wrote in, unconsciously, the exact day of the month on the margin of the proof." He had thus just happened to pitch on the real and correct day of the occurrence by pure accident. Obviously there were 364 chances to one against his success. Will our thought-readers account for such a coincidence as that by saying that, no doubt, Dickens was under the influence, at that moment, of the real author of the story, whom he had never seen? It seems rather more philosophical to explain all coincidences, including that of the minister and the tramp, by reference to the unnumbered cases in which tramps do not visit the same person three times over, and where magazine editors, when they insert an imaginary date, do not hit on a right one. However we may explain it, the incident is a remarkable one.

Commenting on this the following remarkable letter appears in the issue of February 6th:—

SIR,—I have read with much interest the marvellous "exceptions to the rules of chance" mentioned in your leader of yesterday connected with the Wesleyan minister and the tramp, Charles Dickens and his Doncaster experience, and also the correct date, given haphazard, to the ghost story.

If you think the enclosed worthy of notice possibly you may find room for it in "The Daily Telegraph." I can vouch for the truth of it, as it happened within my own experience.—I am, sir, your obedient servant,

Greenwich Infirmary, Wm. GUMLEY, Chaplain.
Vanbrugh Hill, Greenwich, S.E.
February 4th, 1891.

About three or four and twenty years ago, when I was a young curate in the East of London, I was asked by the chaplain of the Industrial Schools at Forest Gate to preach for him one Sunday morning at an early service—9 a.m. I consented, but when I came to reflect upon the fact that I had never addressed children from a pulpit, I felt as nervous as if I were about to preach my maiden sermon. I could literally think of nothing to say to them that they could understand. However, I must say something; so I took as my text Luke xii. 4, 5, which had occurred in the second lesson. Many years before, when a child myself, I had heard the celebrated John Gregg—afterwards Bishop of Cork—preach to children. I recollected that his sermon consisted chiefly of little stories and tales of interest to the young mind; but I could recall none of them—in this respect my mind was a perfect blank. I therefore thought that the next best thing would be to invent one, and use it as a parable. This accordingly I did, and I found that I was listened to with great attention by about 800 or 900 children. The gist of the story was that the life of a soldier at the Battle of Waterloo had been saved by his having his mother's

Bible in the breast of his coat. It stopped several bullets, and finally was the means of saving him from a bayonet thrust. The weapon pierced through the book till it stopped at the words of the text.

At this point I noticed a considerable commotion, not amongst the children—who were wrapped in attention to the tale, too much so to notice anything else—but amongst the authorities of the school. The superintendent—Mr. Bartlett, I believe—was trembling violently, and had to leave. I shortly afterwards concluded, and retired to unrobe. The superintendent came to me with tears running down his face; he seized my hand, and asked me “Mr. —, where did you hear that tale? It is true in every particular, and I am that soldier, and still have my mother’s Bible, which was the means of saving my life in more senses than one.” He offered to show it me, but I was fearful of delay, as I had to preach elsewhere the same morning. I begged him, therefore, to take another opportunity. It never occurred, as he shortly afterwards resigned and left the school.

The cases quoted or alluded to, especially the Greenwich chaplain’s, open out a very wide field for speculation. They seem to us to carry the mind nearer to some solution of these vexed problems. Dickens was a medium; of that there can be no doubt. Has Mr. Gumley ever had any psychical experiences of a similar or cognate kind? It looks very much as if there were some mental rapport between him and the man whose experience he had so unconsciously described. But speculation is premature. We shall probably have other cases. Meantime we ask our readers for records, however trivial. We desire to accumulate evidence sufficient to warrant generalisation.

MORE SPIRITUALISATION, LESS MATERIALISATION.

Without endorsing the sweeping charges brought by the editor of the “Religio-Philosophical Journal”—they would certainly not apply to this country—though we cannot boast the wholesale trading that goes on in America, we are entirely in agreement with the demand for the spiritualisation of Spiritualism. We here have got rid of much imposture favoured by the dark cabinet. We want now to go on with the work which that journal is doing, the attempt to lift Spiritualism into a higher level:—

For nearly a score of years the Spiritualist movement has been racked and torn by dissensions over materialisation. Vital force and money sufficient to have established the biggest publishing house and missionary bureau in America have been expended in patronising and defending dark room and cabinet exhibits and the exhibitors. What is there to show for all this vast outlay? Absolutely nothing of value to the world or to Spiritualism. The only point clearly settled is that more than 90 per cent. of what has been presented as spirit materialisation is made up of downright, premeditated humbug, fortified in some instances by a slight psychical colouring. Probably, if a census were practicable it would be found that the majority of Spiritualists to-day is composed of those who are still dissatisfied with the claims of materialisation, and of those who sweepingly deny the validity of the proofs.

Is it not time that this great volume of money and energy were turned into another channel? Would it not be well for those claiming the name of Spiritualist to expend their surplus forces in stimulating the spiritualisation of the so-called Spiritualist movement? Supposing that for the next score of years the same amount of ardour and money were to be utilised in spiritualising Spiritualists, will anyone dare to question the grand and beneficent results? The materialisation craze has spent its force; and, it is to be hoped, is passing into innocuous desuetude. Now let there be a revival of real spirituality, a quickening of the finer qualities of the spirit, an aspiration for inward development that shall overflow in acts and deeds which will mark the movement as the world’s greatest benefactor in the opening years of the twentieth century.

✓ We have a few volumes of “LIGHT” for 1889 and 1890, strongly bound in half-calf, 15s. each. Early application should be made to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

AN EXPERIENCE RELATED BY A SPIRIT CALLED “HOPEFUL.”

GIVEN THROUGH THE MEDIUMSHIP OF MRS. HOUGHTON.

Since I last spoke to you I have been on a journey. On my way I saw a group of angels, whose attention was directed towards something I could not see, which seemed to animate them and make them glad, and they were filled with wonderment. I approached nearer to them and said, “What new cause have you for rejoicing, friends? What is it that makes you glad now?” They said: “See, Hopeful.” I looked and beheld a flower; its colours were finely blended, its perfume was rare, and as I gazed upon it there seemed beauty unseen before to grow out of it. I had seen many flowers that our Father has created, but never one fairer than this. I said, “Who hath caused this radiant beauty to strike upon your spirits and make you glad? From whence cometh all beauty?” And they answered me in chorus, “It is from God.”

I left them still rejoicing and went my onward course. Looking around me, I saw bright angels gathered around one not as bright as themselves. As I approached nearer I saw that their attention was directed to one who stood, her head bowed with humility, her hands clasped, her face loving, and her eyes downcast. I said to her, “Why, sister, are you so surrounded?” but she answered me not, but still stood with head bowed. Then others answered for her, saying, “She was one who, when she lived upon the earth, did many things that were not pleasing to the holiness of God, but since she came to the world of spirits she hath been trying to atone. Far from here we found her, ministering to the sick of earth, cheering the saddened, blessing the poor, breathing of hope to the despairing; whispering how the Father of all mankind loves even them. She hath done the work of the Father; she hath surely atoned for that in which she did displease Him. So we urged her to come with us to our beautiful home, being, as she was, purified and glorified through helping others. We have brought her here, but she is asking that she may serve the Father a little longer in helping the children of men. She is pleading for the loved ones whom she would not leave, and our hearts are glad that she should still love those of the earth.” They said, “Hopeful! will you tell us whence come this love, this gentleness, this unwearying in well-doing, this patience, this hope and charity?” Then I said, looking at the dear one, “It is from God!” And they echoed in chorus, “It is from God!”

I went further and saw a group who were intently gazing upon a rare painting. The extreme splendour of it ravished the eye and filled the soul with emotion. Artist and friends were looking upon it, but the one who had painted it seemed scarcely to understand how so much beauty had developed under his hand. One of them, addressing me, said, “Sweet sister, tell us, we pray thee, whence cometh this beauty? From whom cometh the inspiration that leads spirits to portray such great loveliness, and with exquisite skill to mark out that which will draw forth our natures?” Then I said, “All inspiration, all beauty, are from God,” and they murmured throughout, “It is from God.”

God does not inspire His spirits only, but all Creation is inspired by Him. Wherever He has walked through Nature He has left traces of His wondrous power and bounty. Everything He has touched has kindled into life, love, and strength. The perfume of His flowers fills the courts of Heaven with fragrance. His loving, holy, gentle angels continually serve each other, and His everlasting power is constantly portraying pictures of surpassing beauty, for men and spirits to imitate as far as their finite nature will allow; and He in nowise looks with displeasure upon their efforts, though, with His Almighty eye, He sees how inferior they are to His originals.

THE perfection of moral character consists in this—in passing every day as though it were the last.

MORE helpful than all wisdom is one draught of simple human pity that will not forsake us.—GEORGE ELIOT.

Do the good thing which you can do, and not stand and do nothing because there is some other good thing you can’t do.

THE goddess of eloquence by union with good men diffuses godness, even as a precious gem throws a halo on the stones around it.

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

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Light:

EDITED BY "M. A. (OXON.)"

SATURDAY, FEBRUARY 14th, 1891.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

A TRIPLE EXPOSURE OF CHEATING MEDIUMS.

Two of the three mediums, details of whose tricks we print below, have been long playing on the credulity of the public. Their names are Williams (the oldest offender) and Husk. The third is Rita. The exposure took place on this wise. We quote from the "Evening News" of February 5th. There are doubtless other papers that contain accounts, but this is before us and will do as well as any other:—

A correspondent writes:—"On Tuesday evening I was present at an extraordinary *exposé* of a long-standing series of frauds perpetrated on the credulous by a firm of mediums in the Central District of London, charging 2s. 6d. a head for their séances. We were seated, some eighteen of us (including the two mediums), round a table, and the light having been extinguished, raps commenced, followed by strains of music emanating from musical boxes, zithers, &c. Presently spirit faces appeared and held conversations with members of the company present. This went on for a considerable time, the audience occasionally singing to the music of the zithers and musical boxes. At one time I held a small musical box on my knee but could not discover any cord or wire attached to it. After various spirit faces shown by means of a luminous slate had appeared, suddenly a strong stream of light shone out, a match was struck, and one of the mediums was caught in the act of personating a spirit! The effect was indescribable. Every one seemed spellbound, except the person from whom the light proceeded. The medium, caught "red-handed" fell back into his chair, slipped off his disguise, and sat there trembling and pale.

"His partner, cool and self-possessed, asked if we would like to go on, but we had had enough. We all crowded round the amateur detective and congratulated him. The simple device adopted to expose the swindle was a scarfpin electric-lamp and a pocket battery. The operator had watched his opportunity, pressed the button, and then the light flashed out revealing to all present the source of all the mysteries of the evening. Several of the dupes made sorry confessions. One man admitted he had been twenty times and paid half-a-crown each time. Many had attended séances for years. I thankfully admit that this was the first time I ever went to a Spiritualistic séance, and it will probably be the last. I went to the new police buildings on the Embankment, and told an inspector the name and address of the firm of mediums in question, and was informed by him that the police do not take up cases of this kind themselves, leaving it to the victims of the deception to take proceedings for the recovery of the money they have paid to obtain entrance."

The exposure was cleverly made and our thanks are due, as exponents of a clean and wholesome Spiritualism, to the exposers whose report we have since received, and which we

append. Williams, as we have said, is an old offender. It is not the first time he has been caught in what is surely the meanest of frauds. It is a long time since his unsavoury name defiled the pages of this journal.

Husk we met once or twice at the house of a lady in or near Norwood. Credulous to the last degree, but wholly unaware (we are glad to believe) of the character of Husk, the man fleeced her unmercifully. She *would* have her Emperor and her Prince Imperial and she got them. On the first occasion when we were present at her repeated request, Husk was surrounded by a choice coterie of accomplices at one end of the table and all went merrily. We had "the dear Prince," which was palpably Husk dressed up. Napoleon came, Tommy Moore sang, and the show was various but obviously got up for effect, Husk always sustaining the acting character. The poor lady was in ecstasies. Was it not fine? We evaded an answer, and begged to be present when only the family circle gathered. So it was arranged, and, of course, nothing or very little took place. No Prince; no Emperor. We departed quite satisfied. Another séance was held after we had gone and again all went smoothly. It was our alien influence that had stopped the "dear Prince. He always was so sensitive." Ever since then the credulous lady has been in a fury with us—she is a dictatorial dame—even as the old Scotch body was, who refused to be robbed of her hell-fire. Faugh! those are the people who breed imposture, and fly into a fury when it is found out. Husk's cheating was gross; it assumed that everyone was bereft of his senses. We did not feel justified in dragging into print the names of persons in private life and bided our time. The time has come and the impostor stands pilloried.

Of Rita we know little, except that he was implicated with Williams in the frauds at The Hague in 1878. He has since generally confined his attention to private circles, especially to that of Captain James, a well-known Spiritualist, who has more than once testified to us respecting his powers as a medium. The more is the pity that he should find himself in such company. In this case he must have known what was going on, for he sat next to Husk and released his hand so as to enable him to carry on his fraud.

We print a report from the gentlemen who so cleverly exposed a mean and base fraud. We again tender them public thanks for the service they have rendered to Spiritualism. Our columns are open to any correspondent who, over his signature, can add anything to the facts stated.

The following is the account given by Messrs. Rossiter and Robertson, jun. They inform us that they have authority to use the names of the following eye-witnesses in support of their statement:—

MR. J. TWINEY, 41, Disraeli-road, Putney.

MR. A. C. KELLY, 35, Belsize-square, N.W.

MESSRS. W. WAIN, W. ELLIOT, and B. FULLER,
"The Globe," Finsbury Pavement.

We would suggest that an accurate *precis* of the occurrence be drawn up and signed by all present. Accomplices, if any, would doubtless refuse to sign, and would be sufficiently pilloried by their refusal. We invite all present to send to us their names and addresses, together with such independent account as they can give. From this material a *precis* can be made, signed, and preserved after publication, for use in case these frauds should ever be revived. That should be made impossible.

The account above referred to is this:—

DISGRACEFUL EXPOSURE.

Many readers of "LIGHT" are acquainted with the remarkable manifestations which have been obtained through the mediumship of Messrs. Husk and Williams during the past few years at 61, Lamb's Conduit-street, and elsewhere, and, while reserving to ourselves our opinion of physical phenomena in

general, we wish to expose the bare-faced deception practised by these mediums at a séance attended by us at the above address on Tuesday evening, the 3rd inst.

We would state that we attended these meetings in a spirit of earnest inquiry, and that our final action was prompted by many suspicious circumstances which we observed.

Among other things, the final arrangement of the circle resulted, in each case, in the mediums and one particular sitter, who, friends assure us, has been invariably present, sitting together, and it was noticed by one of us, when sitting next to Mr. Husk, that the hand which he held assumed a very suspicious position on the appearance of spirit forms, and that his body was felt to turn away from his neighbour whenever the spirit voice of "Ebenezer" was heard.

We determined to test the genuineness of the phenomena, and went to our third séance equipped with a small electric lamp, concealed in a necktie, and so arranged that the light could be switched on and off at will.

The circle was a larger one than usual, and the same phenomena occurred as at the former meetings, although more cautiously introduced. We waited until a draped spirit, known, we believe, as "Gladys," appeared, when our light revealed the spirit to be Mr. Husk, with some white cloth over his head, leaning over the table, one hand still linked in that of the lady on his left, while the sitter on his right sat with loosely folded arms, thus leaving Mr. Husk and the sitter already specially indicated each with the free use of one hand; our action was so sudden, and everything so distinctly revealed by the light, that it was some seconds before Mr. Husk recovered himself sufficiently to remove his disguise and resume his seat. When charged in the face of so many witnesses neither of the mediums attempted to deny their disgraceful trickery.

We think the genuineness of the other phenomena obtained by these mediums may be accurately judged from the above, and would suggest, science having shown that some few persons are capable of seeing in virtual darkness, that Messrs. Husk and Williams' possession of this rare faculty may be the true explanation of their mediumship.

The long time these gentlemen have escaped detection is only a proof of their careful method of procedure, and we suspect that, in their case, the "influence" felt by the sitters may be due to nothing more wonderful than a slight galvanic current passed through the linked hands; such a current, we may add, would also serve to warn the mediums if the circle were broken, which in our case did not occur.

In view of the fact that these gentlemen receive gifts of money from a large number of persons for their services in enabling the donors to hold brief communion with the dear friends whose absence from earthly ken they mourn so deeply, we feel it an incumbent duty to make public our experience of their intolerable trifling with interests so justly and universally regarded as sacred.

ARTHUR E. ROSSITER,
39, Ainger-road, N.W.

JAMES H. ROBERTSON, jun.,
14, Mildmay Park.

Since the above was written we have received the following account from an eye-witness. We append it, reserving further comment for the present. The name and address of the writer are in our possession:—

SIR,—In accordance with your desire I append my statement of a séance with Messrs. Williams and Husk, at Lamb's Conduit-street, which I attended upon Tuesday, February 3rd, accompanied by my wife and a friend.

The mediums arrived late, so the usual formality of signing a book, binding strangers to certain conditions, was dispensed with. The circle consisted of nineteen or twenty sitters, including the mediums. My wife sat next to Mr. Husk, whose left hand she firmly grasped during the whole séance. Mr. Rita, the well-known medium, held Mr. Husk's right hand, Mr. Williams coming next to him, the three mediums thus sitting together. We had the usual phenomena that occur at these séances: spirit lights rising from the table and floating round the room, music from the zither and musical boxes, followed by the direct voice from John King, Uncle, Christopher, and Gladys. Then one of the musical boxes was floated round the room, resting occasionally upon the knees or hands of the sitters, one of whom, whilst holding the box in his hand, asked that the playing should stop. This was instantly done. He then said "go on again," and it did so.

John King now showed his face and head by means of the luminous card, first upon one side of the table, giving his usual greeting, then upon the other side, and finally at the extreme edge of the table away from the mediums. The face of a very old man, with a long, white beard, came next, but for a very short time only. Another face now appeared, close in front of my wife, and looking toward her; it then turned away to the end of the table, when suddenly the room was lighted up by a small, but very good, electric lamp, carried by one of the sitters in his scarf. We at once saw that this face was that of Mr. Husk, who had risen to his feet so quietly that my wife (although still holding his hand) was quite unaware that he had moved from his chair. He was leaning forward over the table, the back of his

head and neck covered by a white handkerchief, and held the luminous card in his right hand, which had been released by Mr. Rita.

He remained in this position for some few seconds, in fact, until the owner of the lamp cried, "Now look at your medium," when he sank back into his chair, pale and trembling, and immediately afterwards rushed out of the room.

My first thought on seeing this exposure was to see what the other mediums were doing, but they were sitting quietly in their chairs with the circle unbroken. Mr. Williams asked if we wished to go on, but that, of course, was quite out of question, so the names of several present were taken as witnesses and the séance abruptly concluded.

Having discharged this painful duty I may add that I and my friend received a visit from Messrs. Williams and Husk on Thursday, when Mr. Husk declared by all that is sacred that he was innocent of any intentional deception, ascribing the fraud to his being entranced by evil spirits. He also says he was quite unconscious of what occurred during the séance. Into the merits of this defence I am far too inexperienced in Spiritualism to enter, but fail to see how this would clear Mr. Rita of his share in the matter.

February 6th, 1891.

THAMES.

SOME FURTHER RECORDS.

[The following are contributed by a friend whose name I send to the Editor.—M. W. G.]

The ancient house known as B. C., in the county of S., belonged to a family who were unable to keep their servants any time, because they complained of meeting a grey nun about the premises at all hours of the day. Some few years since the property came into possession of a cousin of mine, and the same difficulty arose with respect to the servants.

At length some oak flooring being out of repair in the hall, it was removed to be replaced by tiles. Beneath it was found the skeleton of a woman, who appeared to have been decapitated, as the skull lay in close proximity to the feet.

My relatives, being Roman Catholics, called in a priest, who read some prayers, after which the remains were removed to consecrated ground. The nun has not been seen since.

Mr. P. was the intimate friend of my father, and going on one occasion to visit a family by the name of C., in Yorkshire, he met with the following incident. Finding himself one day alone in the library of the house, waiting for dinner, he observed an old gentleman in knee breeches enter the door at the other end of the room, and take down from the shelf one or two books, which he consulted, and then replaced, quitting the apartment without apparently noticing Mr. P.

At dinner Mr. P. was surprised he did not appear among the guests, and next day Mr. C., showing Mr. P. the family portraits, he recognising one as that of the mysterious stranger exclaimed, "I saw that old gentleman in your library yesterday." "Did you?" replied Mr. C., "that is my great grandfather; I have heard he walks, but have never seen him myself."

We once had a pet dog, who was the especial favourite of the cook, who doubtless looked well after his dinner. One morning the dog took to howling in a most unaccountable manner, more or less for hours together.

The news soon came that cook's mother had died, and it was while the dog was making such a hideous noise she was in her mortal agony.

SUSTENTATION FUND.

Amount already acknowledged	...	...	335	17	8
K. Q.	...	...	20	0	0
H. (per the Editor)	...	...	10	10	0
Colonel St. Maur Wynch	...	...	1	1	0
J. S. Crisp	...	...	1	1	0
E. B. S.	...	...	0	10	0

Further contributions are respectfully invited, addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C. Cheques should be made payable to Mr. H. Withall (treasurer), and be crossed "..... and Co."

I AM well satisfied that, if you let in but one little finger of tradition, you will have in the whole monster, horns and tail and all.—DR. ARNOLD.

DREAMS.

This from the "Daily Telegraph":—

Dante's "Divina Comedia" was made a complete manuscript after the poet's death, through the instrumentality of a dream. The sons of the great Florentine were puzzled by the fact that a number of cantos were missing. They had reason to believe that their father had written more than were immediately forthcoming. Months passed on, and every effort to find the papers had ended in failure. One morning, when eight months had elapsed, Dante's son, Jacopo, paid a surprise visit to one Pier Giardino, reputed an admirer and disciple of the poet. He had a strange story to tell. His father had seemed to come to his side in a vivid vision of the past night, had led him in fancy to another room, and touching a wall, said, "What you have sought for so much is here." In the early dawn the two impatient men set off to the house seen in Jacopo's dream. They persuaded the tenant to allow them to go to the indicated chamber. A blind was fixed to the wall within. Removing this, their eyes were gladdened by the disclosure of a mouldy pile of MS. The lost cantos, thirteen in number, were found.

This case is one of a large group in which dream or impression, or an audible voice compels attention to the needs of some person with whom the dreamer is in sympathy. It comes near to thought-transference:—

In the "Methodist Magazine" for February, 1823, G. D. Dermott, of Burslem, relates the following:—

A poor widow in straitened circumstances, notwithstanding her utmost endeavour, found herself unable at all times to provide food and raiment for her children. On one Saturday evening they were reduced to bread and water, barely sufficient for supper, with nothing for the Sabbath, she retired to bed in much anxiety about the morrow.

That night a neighbour dreamed that the widow was wanting bread for her family. The impression was so strong on her mind that she could not rest until she had hurried her husband off with bread for the widow.

The following, all having a bearing on death announcements, appeared in the "Religio-Philosophical Journal," from which we take them with due acknowledgments:—

Professor Edward Rayson Thwing, M.D., Ph.D., for four years President of the Academy of Anthropology, New York, reports the following cases:—

The wife of Dr. W., a physician near Boston, had a dream or vision one night in which she distinctly saw her aunt. This lady resided several hundred miles away in a distant city. She appeared to be walking in the street, descending a hill towards a railway track. The dreamer saw the movement of her aunt as she approached the rails, and also that of a passing train by which she was killed. A few days after a letter was received which narrated the death of the lady at the very place and under the very circumstances described.

Grant also relates the following:—

A gentleman holding a good position in society was awakened by his wife one night, who told him she had had a most unpleasant dream. She thought a friend who was in the East India Company's service had been killed in a duel. She described the place where the duel was fought, and where the dead body lay. Her husband endeavoured to quiet her fears, and characterised the dream as an absurdity, produced by a disturbed imagination. A few months after the melancholy news reached them that the friend in India had fought a duel, been killed on the spot, and his body carried to a shed such as the lady had seen in her dream.

Mr. Opie P. Read, editor of "The Arkansaw Traveler," reports the following incident, as a chapter of his life experiences:—

He dreamed one night that he went to his office and found on his desk a letter from his brother. He opened it, and found it to be the report of the death of his father. When last heard from his father was in good health, and he had not had any intimation in any way of any illness, or that his death was expected. The dream made a very vivid impression on his memory, and the following morning on

reaching the stairway, leading to his office, he hesitated about ascending, as he felt certain the letter was there. Entering his office he found the letter, just as he had seen it in his dream, announcing the sudden and unexpected death of his father.

The following dream story reached us as a clipping, the source not being indicated. It is from one of the American papers, and we apologise for the want of reference:—

"I was spending the summer in Vermont with my little boy. I had left at home my husband and my husband's mother, and had given into their charge a canary bird—a long German canary, eight years old—and an English ivy. I was very fond of both. Within a few days of the close of my visit I dreamed that a strange cat had got in and eaten my bird, and that my husband had bought another in its place and had paid five dollars for it. At the breakfast table next morning I told my sister-in-law and her aunt of my dream, and said I should write home and charge them to be more careful. I did write home in the course of the day, but, scorning the thought of relying on a dream, said nothing of it.

"Upon arriving at my home a few days later, at about five o'clock on a Saturday afternoon, I followed my husband's mother down into the dining-room. On the way down I caught sight of the bird and cage, hanging in the accustomed place in the back parlour.

"In the dining-room I said: 'The bird and the ivy are all right? Do you know that I dreamed a cat had killed the bird, and,' looking up into her face, 'it has,' for I saw by her face it was true. She said, 'You go up and see the bird.' I went up and saw that it was quite a different bird—a young one—and of quite another shape.

"I returned to the dining-room and went on with the story of the dream—that my husband had bought another bird, paying five dollars for it. She said, 'I believe you are a witch.' Then she said 'But it wasn't Susie' (a black cat she had had many years). I said, 'I knew it; it was a horrid grey cat.' (It was a Maltese cat, that looked as if it had been too near the fire and got singed—yellow in spots, with a great head and jaw—as low a type of cat as ever I saw. I had never seen such a cat.) 'But,' she said, 'I don't know anything about the price of the bird, for it only came home to-day.'

"When my husband came home to tea and was told the story he laughed, and said: 'Why didn't you say 3dol. 50c. and just hit it?' I said I didn't care anything about that; that was a small point.

"Within a week after this I was at my chamber window, when I saw the identical cat of my dream running along on the sheds. I called to my husband's mother and said, 'Look, there is the cat that killed my bird.' She looked out and said it was, and that she had not seen the cat since until now.

"It seems that the day the bird was killed, as soon as she found the bird gone, she went out to look for Susie, thinking it must be she who had caught it. A neighbour, seeing her looking about, asked her what she was looking for, and when told, said: 'That cat on the fence has just run with a bird,' and she looked and saw this strange cat.

"We did not think very much of this story, but I used to tell it from time to time, and on one occasion, a long while after, when I told it, my husband said, 'You might as well have the benefit of the whole of it—the bird cost five dollars.'"

ABOLITION OF CAPITAL PUNISHMENT.—A meeting has been held at 9, Victoria-street, Westminster, to consider the question of forming an association to endeavour to bring about the abolition of capital punishment, and the substitution of some other method for protecting society against criminals. Amongst those present were: Dr. Eugene Oswald, M.A., A. Antoine, Esq., Conductor C. H. Crowe (late of her Majesty's Convict Service), Mr. J. T. Audy, and Mr. J. E. Cracknell. Mr. Cracknell was called upon to preside, and read letters he had received from Sir Joseph W. Pease, M.P., William Tallack, Esq., of the Howard Association, Mr. Thomas H. Douthal, Mr. William Joiner, Mr. A. C. Swinton, and Rev. W. G. M'Cree, expressing sympathy with the object of the meeting. After carefully considering the question it was unanimously resolved that a Provisional Committee be formed without delay, and that Mr. J. E. Cracknell be requested to communicate with gentlemen interested in the question.

PSYCHICAL PROBLEMS.

I was visiting at an old house in South Wales. It had once been an abbey. The refectory was quite perfect and formed part of the kitchen premises. The cells were still intact, but had been built over when the old place was converted into a dwelling house. They were used partly as wine cellars and some were quite empty. A small narrow staircase ran down to them from one corner of the large entrance-hall.

My hostess had two very fine dogs; they were constantly with us and went up with us at night, sleeping in our rooms.

We often heard noises, but one night they were so continued and distinct that we thought someone must have got into the cellars. It was very late when we were leaving the drawing-room; all the servants had been asleep for hours and were quite out of hearing. We felt nervous, but it seemed very necessary to ascertain by some means what the sound was. It occurred to me to open the staircase door and send the two dogs down. I expected them to rush down at once, but to our astonishment they hung back in evident fear, cringing and trembling. We listened for some seconds, but could hear nothing, and to reassure my hostess, who was of an extremely nervous temperament, and likely to keep awake all night from fear of the possibility of there being someone concealed there, I went down holding the light well forward; there were only two small empty cells; I could see quite into them and there was nothing there. The two dogs had come on behind me, but were shivering and trembling, and would not go on. Did they see anything which I could not perceive?

X. Y. Z.

EVOLUTION IN THE REALM OF LAW.

The word law implies the idea of limitation, and it is therefore clear that law cannot be predicated of the Infinite in its strictest sense.

Laws then are for the finite, adapted to finite ends, and capable of evolution corresponding to the bodies they govern. For example, the law of gravitation with regard to our earth; is taken to mean not simply the fact of her attracting other bodies to herself, but also the *measure* of that attraction; then inasmuch as our planet is continually growing in bulk by the addition of star dust, the law of gravitation as we know it is continually altering.

Again, the earth is slowly swallowing up some of our rainfall, so that we have a prospect of becoming dried up like the moon. How then about our wisest meteorologists? Would they not find themselves considerably nonplussed if transported to the moon, and might we not expect that important clauses would be forthcoming in ancient laws, codicils, as it were, in the Divine will, coming into operation only under specific circumstances?

The agencies of Light and Electricity are rightly regarded as the distinguishing features of our age, and though we can conceive these mighty forces to have been all along as embryotic potentialities, we can also imagine that through the ages our earth has been storing up electricity, and that the chemical effects of light as we know them, may be widely modified compared with what they were when the spectra from unformed celestial bodies were presumably different. In a word, evolution being *the one fixed law* with which we are acquainted, all other laws must hold on to its skirts and follow in its train.

The moral law by which man has hitherto been trained has distinctly become modified. The great Expounder of Law in Syria abrogated some rules, and expanded others. By the doctrine of correspondences we find that what is true of the moral law *must* be true of the physical, and in view of the phenomena of the séance, may we not have arrived at a new dispensation in physics, as wide asunder from the old as Calvary from Sinai in the spiritual world, yet built on the old as Calvary may be said to be built on Sinai?

M. W. G.

LETTERS TO THE EDITOR.

Spiritual Gifts in the Churches.

SIR,—Soul-seeing and soul-hearing, the methods by which most of the wondrous intercourse between the two worlds was carried on, as recorded by the Old and New Testaments, have been by no means uncommon among Spiritualists for more than forty years, under the names of clairvoyance and clairaudience; and these ancient gifts are now creeping into our churches, I am grateful to say, and this is testified in a very interesting little book, to which your attention has already been called more than once, named "Modern Miracles," by Leila Thomson. And this little book has been recommended, from the pulpits, by one of the most popular Archdeacons of the day. We there read, under the head "The Blind receive their Sight," of one "who saw the Lord Jesus with her soul's eyes more clearly than she ever saw anything with her bodily eyes." Another, under the head "The Deaf Hear," proclaims the startling revelation: "That the Lord Jesus stands by her bed and talks to her nearly all the night through."

But this is not all. Miss Thomson gives an account of her visit to a village called Männedorff, on the Lake of Zurich, where a simple peasant woman, named Dorothea Trüdel, practised healing with such great success that her patients became more numerous than she could compass, and so she called in a Professor Zoller to her assistance. Dorothea died, but Professor Zoller has retained his position as faith-healer. He is wonderfully successful in his cures; and as Miss Thomson, who saw him, alleges, many lunatics also are restored to reason through his instrumentality. There seems no difference in his method from that of the early Apostles. Nor are we in England devoid of individuals who, by the good will of God, have this healing power. I need only point to the pages of "LIGHT" for evidence to that assumption. Of these there is but one with whom I have the honour of an acquaintance; so of him alone will I speak: one from whom I have heard, from his own lips, that he is an earnest Christian. Who is he? What has he done in the way of self-denial that he may be occupied in the great work to which he was suddenly called? He is Barrister-at-Law, Middle Temple: ex-acting Governor of South Australia; ex-Member of the Legislative Assembly of Victoria. He is of a family from which ten Judges have arisen. His father was first Puisne Judge of New South Wales; his brother, Sidney, died when Chief Justice of New Zealand; and another brother, Sir Alfred Stephen, G.C.M.G. and C.B., now its permanent Lieut. Governor, in his old age, was, for thirty-five years, Chief Justice of New South Wales, and is justly regarded as the Nestor of that country, as I have heard from a relation at Sydney. From all these surroundings Mr. Milner Stephen tore himself away, against the wishes of his friends, for a nobler mission, but one less valued in the world, that which we may call an apostolic mission; and that not with all the wonders of that primitive mission left out. The accounts of the cures wrought by Mr. Milner Stephen fill a pamphlet, published by G. R. Smith, of Reading.

The healings at Männedorff are acts of individual power, with special help from above. So, among those who have become Spiritualists, there are especial persons to whom this power has been vouchsafed. But spiritual gifts are not confined to individuals; they have come through combinations and through the joint action of communities called churches, among them churches which have never practically ignored living spiritual gifts; that have never confined the angelic hosts, which visit man, to principalities and rulers of darkness; communities which have never taught that the soul of every human being who has ever lived, with one great exception, falls into a dead sleep at death, and will not awake from that sleep until some future undefined day; communities which have all along professed that the gifts I have touched upon have never left them. And if these gifts are now appearing among the green trees, can we wonder that they are still existent and flourishing in the dry?

But here are some extracts from "A Congress of Modern Faith Healers," taken from the "Daily Telegraph" of March 3rd, 1890. The Congress was held at Camberwell. We read: "Most of the speakers gave narratives of how they had been marvellously healed of diseases and broken limbs by 'faith' instead of medicine and surgical aid, after their cases had been given up as hopeless by the doctors. . . . They

"PROVE everything, hold fast that which is right," is the maxim which has raised mankind from savagery to civilisation, and which we must be prepared to act upon at all hazards and at all sacrifices, if we wish to retain that civilisation unimpaired and to extend it further.—S. LAING, in "Modern Science and Modern Thought."

produced medical certificates that, before the application of faith, their condition had been moribund." Here is an extract from a clipping I have of a letter by Canon Basil Wilberforce, taken from the "Birmingham Gazette," in answer to a letter written to him from that place: "The Deanery, Southampton, April 20th, 1889.—My dear Sir,—I cannot reply to your letter, as you ask me, 'in one line' I have no shadow of doubt that I was healed, by the Lord's blessing, upon His own word revealed in St. James v. 15", &c., &c. The letter is signed "faithfully yours, Basil Wilberforce."

WILLIAM R. TOMLINSON.

Personal Experiences.

SIR,—Last October I saw a spirit on three successive nights: on the second the face glided near me bright and clearly defined as a lamp, and tried with all the manœuvre of a keen intelligence to get into the focus of my eyes as I lay towards my pillow. It was so near that in horror I drew up the coverlet. On the third night I saw a strange pattern next my eyes; observed it extended; looked up and found an opaque something rising from my chest upwards; saw that the figure cut away the dim light from the darkened window. I looked up steadfastly, saw the veil stealthily unfold; then gradually phosphorescent eyes looked out, and one actually glared. I was not afraid, but the eye of malice made me very unhappy. This may seem strange, but I am ready to swear to it. It was all very uncanny. I have seen other things since, some of a much happier omen. I think these things are sent to try us, and drive us, like a frightened child, nearer to our Great Father. Should you find time I shall be glad of your opinion.

H. B.

Blood Sacrifices.

SIR,—The discussion on this subject, as I understand it, arose from the claim made by Mr. Newton Crosland, that the present ideas of "Sacrifice for Sin," &c., were practised, *inter alia*, by the ancient Egyptians; and it was to this that I took exception. Mr. Gerald Massey now asserts that I and those who follow me, whoever they may be (but I am quite innocent of any followers), are quite wrong. (See "LIGHT," p. 45.) He says "that the Egyptians did offer blood sacrifices. This is a matter of ascertainable fact." For the purpose of substantiating the fact, he appeals to the Rubrica¹ directions for celebrating the Rites, &c., as contained in the Ritual, known as the "Book of the Dead." But, with all due respect to my learned friend and critic, I take exception to this mode of substantiating the alleged fact.

In Bunsen's "Egypt's Place in Universal History," Vol. V. there is a translation of this "Book of the Dead" by the late Dr. Birch, taken from the celebrated Turin papyrus. In the 145th (not 144th) there are certain directions given, thus: "Make an offering to each of them (the seven gatekeepers in the Hall of Osiris) of thighs, and of the head of a red cow; give seven basketsful of meat, and of blood squeeze from the heart *one hundred drops*, with bread, beer, milk," &c., &c. In Chapter 159 it says: "Give ye food and drink, increase light, give to him the daily food and drink, geese, and all good things."

Mr. Massey evidently takes as a *fact* what is said in Chapter 149, line 41*: "The person who has executed the prescribed sacrifices says: 'I have made the blood offerings, as commanded.'"

Why has he styled the respondent a *person*? The one referred to in the Ritual is a *Spirit*—supposed to be the spirit of the person whose mummified body was reposing in a tomb; and the spirit pleads that he had made the "sacrificial offerings" in the seven gateways of the House of Osiris. But where was the House of Osiris in which the offerings were made? Was it an actual building, like the temple, the ruins of which have been unearthed at Abydos, where the Tomb of Osiris was said to be located?

Of all "mystical" writings extant, I know of none that is comparable with the "Book of the Dead"; and to claim such a work in support of mundane historical facts is, to my view, misleading. In my work entitled "Egypt, and the Wonders of the Land of the Pharaohs," I have given a running comment on this (in many respects) wonderful

* There is no such quotation in the 149th chapter of the Ritual as contained in Dr. Birch's translation, and probably Mr. Massey may be quoting from another papyrus. The Canon is supposed to have been written in its present form in the times of the twenty-sixth dynasty, say about 600 B.C.

ancient book, and all who are interested will find it in the chapter entitled "The Egyptian Scriptures."

According to Herodotus, who lived and wrote about 450 B.C. (see Euterpe, II., 39 *et seq.*), the Egyptians did sacrifice animals to their various gods; but he does not say that such sacrifices formed any part of the worship in the temples. Assuming his statements to be correct, my view is that these practices marked the decadence of the Egyptian Religion, after the spirit that animated it in its earliest times had fled. I am not aware of any monumental sculptures that represent these "blood sacrifices"; not even in the latest Ptolemaic temples. There are plenty on the walls of the temple at Abydos (the Holy City), built by Sethi I. and his son Rameses II., say about 1400 B.C., but all show the offerings to be of incense, libations, statuettes, flowers, &c., &c., and, excepting the Ritual, I know of no writings that contain any account of "Sacrificial Blood Offerings"; and what is said therein belongs to the latest added chapters; but further discoveries, however, may bring such to light. Notwithstanding Mr. Crosland's protest of January 31st, in "LIGHT," the searcher for *truth* will not be satisfied with his dictum; and such students have, and will always have, the greatest difficulty when reading all works classified as sacred writings "to know where fact ends and fable begins." Are fables and allegories, or symbols, one and the same in his estimation? To my view they have nothing in common.

February 2nd, 1891.

WILLIAM OXLEY.

Ingersoll's Philosophy.

SIR,—I think Robert Ingersoll has done much good service in the way of dispersing some of the immense mass of humbug, nonsense, and inanity which at present surrounds religion, but I should by no means be disposed to become a blind follower of his. In "LIGHT," of September 27th last, I observe that you have a quotation from a speech of Ingersoll's at the anniversary of the New York Lotus Club, in which he says, *inter alia*, "I am perfectly satisfied that the highest possible philosophy is to *enjoy to-day, not regretting yesterday nor fearing to-morrow*." Why, that is just what brutes do. Should it be the main object of our existence to get as much enjoyment as possible out of life, like the grub upon the cabbage leaf? Such, surely, was not the opinion of those mighty heroes of the past who have enlightened and instructed humanity, opened the doors of the dungeon of the soul, and rent asunder those dogmatic and ecclesiastical bonds which enthralled the souls of men, and hindered the growth of the human mind, and who, that they might perform their great tasks more effectually, relinquished many of the pleasures of life, encountered manifold dangers, and endured great pain and suffering. Christ said to His followers, "In the world ye shall have tribulation," and he who in this world endeavours to follow the precepts of Christ is more likely to suffer in some ways than he who ever strives to accommodate himself to circumstances, is a miserable time-server, and seeks only his own comfort and happiness. No doubt the practice of a useless and barren asceticism is to be condemned as contrary to the spirit of Christianity. Christ was not an ascetic, nor did He preach asceticism; but He taught us to practice self-denial to such an extent as necessary for the due performance of our duty to God and man. It is certainly contrary to sound philosophy that people should make themselves miserable by vain regrets or by continually brooding over the past; yet he must have an angelic infallibility or impeccability, or else a large amount of self-conceit, who does not more or less regret or repent. What does Thomas Carlyle say? "Of all acts, is not for a man *repentance* the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death; the heart so conscious is divorced from sincerity, humility, and fact; is dead; it is 'pure' as dead dry sand is pure."* Again, he must have a very obtuse mental sensibility, or be very callous and thoughtless, who is not occasionally troubled by the thought of the awful uncertainty of the beyond and the destiny of the soul. No doubt men, as far as is consistent with their duty, are fully entitled to enjoy the pleasures of life and the bounty of the Creator, but the soul is disciplined by a multitude of griefs, pains, cares, and vexations. Worldly happiness is illusive, often evading the grasp of those who seek it just when they think they have secured it. Periods of joy and felicity we have, but mortal

* Hero Worship, p. 219.

attempts to secure lasting happiness and joy are ruthlessly demolished by inexorable Fate. If Ingersoll had broached his unorthodox opinions a few centuries back, he would probably not have found comfort and happiness as attainable as at present, when people can think and speak freely without fear of dungeon, rack, or stake, or even much social ostracism, especially as he is probably possessed of that heroic spirit which would have induced him to brave danger and endure suffering for the sake of freedom.

Otago, New Zealand.

COLONUS.

December 19th, 1890.

[We think you mistake the sense of the words you italicise. The speaker probably meant that a man should have no regrets for the past to mar the pleasures of the present and the hope for the future. It is the Gospel he always preaches. He is certainly not a mere pleasure seeker.—Ed. "LIGHT."]

Astrology and the Case of Lord Greville. I

SIR,—I have on several occasions adduced, as some evidence of the truth of planetary influence or signification, the consentient testimony of astrological observers to the remarkable character of events denoted by Uranus—sudden or unexpected catastrophes, unusual accidents, &c. This induction has been independently made by students everywhere during the past seventy years. Uranus was discovered about the middle of last century, and the fact that astrologers confessedly did not understand his influence as late as 1819—when Wilson's "Dictionary of Astrology" was published—should, I think, be taken as a proof of their patience and caution, the temptation to hasty conclusions from the coincidences of an imperfect experience being certainly considerable. The absence, in the case of Uranus, of the long and continually verified tradition which had established the signification of the other planets made me very sceptical, at the outset of my investigations, of the peculiar influence assigned to him. But I was irresistibly compelled to agree by my own observations. And I now wish to call attention to the striking illustration afforded by the case of Lord Greville, who was bitten by a mad dog—there seems no doubt about the rabies of the animal—on January 14th last. I also propose to compare this case, in relation to the influence of Uranus, with that of Lord Doneraile, who died of hydrophobia (after treatment by Pasteur) on August 26th, 1887, having been bitten by a fox some months previously.

Let me first remark, that in every sort of violent accident we should expect to find the influence of Mars, its association with that of Uranus giving the unusual, or eccentric, character of the event. Now at noon on February 11th, 1841, the day of Lord Greville's birth, and at noon on October 1st, 1818, the day of Lord Doneraile's birth, the moon was in close conjunction with Mars, signifying in both cases a liability to some kind of violence or acute disorder. (In neither case do I know the *hour* of birth, but comparing longitudes and declinations, I find that during only a comparatively brief period of the twenty-four hours was the moon on either day beyond the range to which astrologers consider affliction by Mars to extend.) At Lord Greville's birth, Uranus was in Pisces 18°48', and at noon on the day of the accident the moon was in Pisces 17°48', her actual transit over the radical place of Uranus being less than two hours later. At the same date Saturn was in Virgo 16°54' (retrograde), that is, in opposition to the moon and to the radical place of Uranus, whose malignity would thus be greatly aggravated. And where was Uranus on that same date? Why, in the second degree of Scorpio, over the very place of Mars at birth, and close to the place of the moon at noon of the day of birth!

It is much to be regretted that ignorance of the hour of birth prevents our finding the primary directions. But taking the secondary (and these for the same reason can only be approximate) I find that on April 2nd, 1841, for the fiftieth year from birth (which this year is), the sun arrived at the parallel of the radical declination of Uranus—a very powerful direction.

Now take Lord Doneraile's case. Uranus on the day of birth was in Sagittarius 16°42' in square to Saturn, and thus more dangerous. And by secondary direction for the sixty-ninth year* the sun had arrived at that very place. I do not know the day of the accident, said in the newspaper announcing the death to have been "some months" pre-

* Lord Doneraile was born on October 1st, 1818; died August 26th, 1887.

viously, but taking a period of three to four months before the death, I find the slow-moving Uranus to have been never more than two degrees from the place of the sun at birth.

Lord Greville went immediately after the accident to Paris, and has been ever since under daily treatment by M. Pasteur. In a letter published in the "Pall Mall Gazette," of 6th inst., he expresses confidence in the success of the treatment, and urges the establishment of a Pasteur Institute in this country. An astrologer while at his work must have no opinions foreign to it; but he must also form his judgment apart from apparent probabilities or expectations. I look to Lord Greville's solar revolution on the 11th inst., and I find the sun with Jupiter, which seems favourable, but Jupiter had the square of Uranus at birth, and his radical place suffers from a square transit of Saturn. The moon applies to the square of the radical place of Saturn, and has about the parallel declination of Mars, who transits the place of the sun at the secondary direction. The transit of Uranus over the radical place of the moon and Mars continues, as does the sinister transit of Saturn already referred to. The new moon of March 10th next falls within a single degree of the radical place of Uranus. I have learnt to be very diffident of my own astrological judgment, and in this case we have not the figure for the hour of revolution, which might afford ground for a more confident opinion. But on the whole, I am disposed to say to those who may be in haste to claim Lord Greville's case as a striking testimony to Pasteur's treatment—*wait*.

February 7th, 1891.

C. C. M.

SIR,—A few more horoscopes of celebrated men, given by cautious and competent astrologers like Mr. Massey, would do more to further investigation into, and popularise, astrology, than all the ponderous volumes which could be written. I for one heartily thank him for giving us the benefit of his most interesting labours.

Bruges.

ELIZA BOUCHER.

What do Phenomena Mean?

SIR,—Though averse to intruding on your valuable space, I would crave permission to say a word or two in respect of the letters of "Rs." and Mr. Bevan Harris on the above question in "LIGHT" of last week.

Mr. Harris bases his argument as to proof of identity on tests mostly applicable to a case wherein the "form" (human) is permanent (*i.e.*, on the plane of matter), but the question under discussion is concerning an evanescent phantasmal form, which, though seemingly of material organisation, belongs to the immaterial plane ("plane of spirit," if your readers prefer it so called). In elucidation of my meaning I would call attention to the imputed words of a "Master in Israel," nearly 1,900 years ago—"A spirit hath not flesh and bones as ye see Me have."

This will apply also to the illustrative case of "Rs.'s" friend Smith, who, on his return from Australia, "was yet in the flesh," and consequently open to means of identification which could not be well applied to an ephemeral phantom, nor can such be logically compared to "our wives, children, and selves" (yet incarnate), as Mr. Harris does in his sequence. His question, "Wherefore hast thou come?" is as yet premature, we have to know first exactly what has come.

"Rs.," I see, freely admits the possibility of an "excarinate" spirit (*i.e.*, a human form divested of its physical body, or at least, dissevered from it *pro tem.*) being able to act at a distance; either it may be "impressionally" (telepathically by inducing the externalisation of its image) or by being actually present in the vicinity of a percipient. Hence I can refer him to Du Prel's theory of the "Sundering of the Ego," and the "tendency to dramatisation" in the secondary strata of consciousness (the "alter ego," of some writers, "human double," &c., of others), and, I would ask, what proof have we that such a form is not transfiguring itself, and, as it were, masquerading *pro tem.* in the verisimilitude of a dead person, even "in his habit as he lived," and retailing such knowledge for proof of identity as it may be able to glean from the secondary consciousness of the sitter at a séance?—knowledge latent in the mind of the latter, though not within his normal memory; information which may, in fact, have always been the sole property of the secondary consciousness, having never been received into the normal or

primary consciousness at all. Such information would be "memorised" only by the sub-conscious self, and probably could only be reached by the same mental factor in the medium or sensitive. I think it well to have such points as these dealt with by your numerous intelligent readers of Spiritualistic faith, ere venturing on the still more obscure paths of the capacities, nature, and possibilities of non-human invisible intelligences, though these may have some day to be reckoned with, before unquestionable proof of human-spirit identity be settled.

20, Pimlico-road, London, S.W.

H. VENMAN.

P.S.—My question "What would be absolute proof of Spirit identity?" is yet untouched.

Mr. Crookes's Theories.

SIR,—I fear it would take very long to give a full answer to the courteous letter of "Inquirer," printed in "LIGHT" of January 31st. In a few words I take Mr. Crookes to mean this: That at various epochs certain electrical states have been prevalent, sometimes the positive state and sometimes the negative state, and that it was the valency of these different conditions which stamped upon the meta-elements the characteristics they have kept. The transmutation from copper to gold is not possible now, but the two metals have a common origin, and their copperness or goldness has depended on the electrical conditions existing during their development. At least, that is what I understood Mr. Crookes's meaning to be, and to which his experiments with tubes of exceedingly high vacua seemed to lead.

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Notice to Bermondsey and Rotherhithe Spiritualists.

SIR,—Feeling the necessity of spreading the truths of Spiritualism in these heretofore unrepresented districts a number of friends have decided to inaugurate public services in the neighbourhood and hereby appeal to and entreat public and private Spiritualists of these parts to aid us in our undertaking. A meeting will be held at the house of Mr. Atkinson, 52, Flockton-street, Abbey-street, Bermondsey (East-lane End) on Thursday, February 19th inst., at 8 p.m., to entertain proposals and to hear reports from those who are already engaged in seeking a suitable position for our work. Should there be any residents in Bermondsey or Rotherhithe who are willing to let part of their premises for this purpose will they kindly communicate with me? To all who are interested in propagating Spiritualism we earnestly appeal for that financial support so obviously necessary in opening a new centre of work. All donations will be thankfully received and acknowledged by

WALTER T. RAYMENT

(Hon. Secretary *pro tem.*).

4, Old-road, Rotherhithe, London, S.E.

TO CORRESPONDENTS.

The Editor does not hold himself responsible for any opinions expressed by his Correspondents. He declines respectfully to enter into correspondence as to rejected MSS., or to answer private letters except where he is able to give specific information. He further begs to say that he cannot undertake to prepare MSS. for the press. Communications sent should be written on one side of the paper and be without interlineations and underlining of words. It is essential that they should be brief in order to secure insertion. Matter previously published can be received only for the information of the Editor. MSS. cannot be returned. All matter for publication and no business letters should be addressed to the Editor at the office of "LIGHT," and not to any other address. Communications for the Manager should be addressed separately. Short records of facts without comment are always welcome.

PRESSURE on space crowds out all letters, &c., received later than Monday. We cannot promise insertion to any contributions otherwise acceptable that arrive after that day.

J. L.—Letter received and forwarded.

M. W. G.—Thanks. Crowded out this week by the necessity for gibbeting these impostors.

A. B.—Your MSS. received; shall receive attention as soon as pressure on space permits.

H. B.—Too ill now to consider your queries. We print the important part of your letter and hope some correspondent may give it consideration.

K.—Yes; provided you can distribute your argument in sections that shall not exceed a column and a-half, and which can be printed separately. You are crowded out this week.

COLONEL BUNDY.—Our special thanks are due to you. We have been so ill and unfit for any work, or even thought, that it has been a problem how to do what was absolutely necessary for each issue. We shall write as soon as we have gathered a little strength.

J. W., BOSTON, U.S.A.—Please observe that Duke-street is not a sufficient address. There are many Duke-streets, the consequence being that your letter went the rounds and finally came to us with an overcharge of ten cents. The simplest address is the best. Use no name. The Editor of "LIGHT," 2, Duke-street, Adelphi, London, W. C.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions.]

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Mr. Davies gave a very excellent address on Sunday, taking for his text the twentieth verse of the eighth chapter of Acts—"Thy money perish with thee because thou hast thought that the gift of God may be purchased with money."—GEO. E. GUNN, Hon. Sec.

257, CORNWALL-ROAD, LADBROKE GROVE-ROAD, NOTTING HILL (two minutes' walk from station).—A series of meetings is being held on Wednesday afternoons at three o'clock, when the subject of conversation and discussion is "In Darkest England and the Way Out," from a Spiritualist point of view.—J. M. DALE.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Sunday last Mr. J. Veitch spoke both morning and evening to good audiences. Sunday next, at 11.15 a.m., Mr. R. J. Lees, "The Sleep State"; at 7 p.m., "Temples of the Holy Ghost." Monday, at 8.15 p.m., discussion; March 2nd, at 5.30 p.m., tea and social meeting; tickets, 1s. each, to be obtained of J. VEITCH, Hon. Sec., 19, Crescent, Southampton-street, Camberwell, S.E.

MARYLEBONE, 24, HARCOURT-STREET.—On Sunday morning last Mr. C. White opened an interesting discussion on physical phenomena, reviewing the recent exposure. In the evening Mr. W. E. Walker delivered addresses on subjects chosen from the audience—viz., "The Book of Revelations," "Whence, Why, and Whither?" and "Atheism," which were listened to with breathless attention. Disapprobation was warmly expressed at mediums who practised fraud, two of our members having been present at the late masquerading by Mr. Husk. Sunday next, at 11 a.m., open service; at 7 p.m., Mr. Hoperoff, trance. Monday, at 8 p.m., social. Thursday, at 7.45 p.m., Mr. Hoperoff. Saturday, at 7.45 p.m., Mr. W. E. Walker.—C. WHITE, Hon. Sec.

CARDIFF.—At the Psychological Hall on February 1st, Mr. E. Adams conducted the evening service. He made some remarks *apropos* to the passing over of Mr. Chas. Bradlaugh, and in connection therewith read the "Experiences of Voltaire in Spirit Life," which recently appeared in "Two Worlds," and which was much appreciated. At the close of the service the first annual general meeting of the Society was held, when the report and accounts of the retiring executive were presented. These were of a most encouraging nature, the balance-sheet showing a good balance in favour of the Society. The roll-book also showed an increase of members, and judging from the awakening interest in Spiritualism, which has received a stimulus from the recent local Press controversy, we are very hopeful of still further success during the current year. The executive for 1891 was then elected, Dr. Chas. Williams being re-elected president by unanimous desire, his past labours with us having fully testified to his high abilities and zeal for the progress of the cause. Lyceum, at 3 p.m., conducted by Mr. E. G. Sadler. On February 8th, Mr. F. B. Chadwick occupied the platform in the evening, and gave an excellent address to a good audience upon "Fraternity, or the Universal Brotherhood of Man." After the service, for the first time a developing séance was held, for the benefit of investigating members, by which it is hoped still further to stimulate and promote inquiry. Lyceum, at 3, conducted by Mr. Adams. Good attendance.—E. A.

HYPNOTISM AT THE BOW AND BROMLEY INSTITUTE.—Dr. Charles Rutland entertained a large audience on Monday evening last at the Bow and Bromley Institute, Bow, when he introduced some striking illustrations of hypnotism, assisted by his very excellent "subject," Mr. W. Gavazzi King. In a few well chosen introductory remarks the demonstrator briefly explained the action of hypnotism, or mesmerism, in the treatment of disease, with particular reference to its beneficial effect in the case of Mr. King, who had been some six years back brought under his notice while suffering acutely from angina pectoris. The ordinary medical treatment having failed to prevent the recurrence of the painful paroxysms, Mr. King, after hypnotic treatment, had been cured by Dr. Rutland; and, being a good subject, presented a very fair opportunity for demonstrating the varied effects of suggestion, &c., when under hypnotic influence. In the course of the experiments medical men present in the audience had an opportunity of closely watching the effects produced, and testified to the genuineness of the phenomena. During the evening Mr. Rutland successfully operated upon one of the committee on the platform.

THIS instant is thine; the next is on the womb of futurity and thou knowest not what it may bring forth.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations given habitually, are what win and preserve the heart, and secure comfort.